

Second
S E R M O N

Preach'd before the
King and Queen,

A N D

QUEEN DOWAGER,

In Their MAJESTIES Chappel at
St. *James's*, upon *All-Saints* Day,
November 1. 1685.

By the Reverend Father *Dom. P H. ELLIS*, Monk
of the Holy Order of *S. Benedict*, and of the *English* Congr.

Published by His Majesties Command.

L O N D O N,
Printed by *Henry Hills*, Printer to the King's most
Excellent Majesty, for his Household and Chappel. 1686.

3 H K M

JOHN D. YAG

December 1, 1935

Mr. J. H. ...
...

...

...

...

(I)

SECOND
SERMON

Preach'd before the
KING and QUEEN,
AND

QUEEN DOWAGER,

On *All-Saints Day*, Nov. 1. 1685.

Gaudete, & exultate, quia merces vestra
copiosa est in cœlis. *Matth. 5. 12.*

*Rejoyce, and be exceeding glad, for great is
your reward in heaven. Matth. 5. 12.*



It is more then Eight hun-
dred Years (most Sacred
Majesty) since the Church
Militant, the Parent as well
as Sister of the Church *Tri-
umphant*, condescending to pious Instances
of her Children tending to Perfection, ap-

A 2

pointed

pointed this Solemnity for our encouragement, and in memory of *the just made perfect*. And tho' a Feast of this Denomination be not so much recommended for its Antiquity, as for the *Piety*, which is always seasonable, and the *fitness* of its Institution ; yet it is no new thing to praise God in his Saints, as the Royal Prophet exhorts ; nor to minister to them while living (as the Apostle advises) nor after their departure to erect Altars to Almighty God under their Invocation, crown'd with Garlands, and ecchoing with Hymns of Joy, on the Anniversary Days of their Deposition, as was the Practice of the first Ages.

For since they possess what St. Paul wish'd the *Ephesians* ; *The spirit of wisdom and revelation in the knowledge of God, the eyes of their understanding being enlightned, to discern what is the hope to which the Father of Glory calls them, and how great are the riches of the glory of his inheritance in his saints* ; We who are Candidates of that Wisdom, who are cleansing and preparing our Eyes for that Revelation, can do no less

less then congratulate their Felicity, then celebrate their Victories, then attend their Triumphs. And since we all fight under the same Standard where they conquer'd, observe the same Order and Discipline which render'd them victorious, joyn in the same Faith, (or at least in a preparation of mind to it) and in the same Practices of a holy Life, (or in a tendency to them) which produc'd their *Reward* in Heaven; So is it fitting that Once a year we draw all our Devotions together, which were dispers'd thro' the revolution of their separate *Festivals*, and that the Church Militant joyn *in Body* with the Triumphant, to contemplate that Glory which we hope one day will be our own, nay which is already ours by Anticipation, because it is that of our Fellow-Members and Brethren.

For besides the blessed hope that we shall arrive to the *fellowship of the saints*, a hope that do's not only intitle us to a Possession, but even *gives* while it *promises*, since They were in a mortal Condition whom he calls *not strangers and forreiners*, Ephes. 2. 19.
but

but citizens of the saints, and the household of God. Besides this, I say, there is not any one in this most Honorable and Religious Assembly, that has not a *peculiar* interest in the Honor of this Day ; There is not any one of us that do's not piously confide, that he has a Parent, or a Child, or a Relation, or a Friend, and what is an accumulative joy to a Christian Heart, an *Enemy* and *Persecutor* enroll'd in this blessed Society. And how joyful a Reflection is it to your Sacred Majesties, that so many of your Royal Ancestors, and mighty Predecessors, *inherit a never-fading crown of glory*, and possess a *Kingdom* which they do not transmit, but willingly share with their Posterity, without lessening their Greatness ! a *Kingdom*, where the Enjoyment is eternal, where *Peace* is essential, where the *Lion* and the *Lamb* lie down together, the *red* and *white* Roses are twisted in the same Garland, the *Edwards* and the *Henrys* embrace, and the fierce *Britain* rejoices that the Royal Blood of *Scotland* runs in *English* Veins. This blessed Expectation bore up their Spirits under the weight of
Cares

1 Pet. 5. 4.

Cares and Solitudes, which are inseparable from an earthly Crown ; it kept a rein upon the effervescence of Nature amidst the Temptations that hover about a Court ; it made them postpone the Magnificence of their State, to the adorning their Souls ; and while they desir'd what they did not see, made them contemn what they saw, and *count all as dross that they might gain Christ.* Now they see what they believ'd, they possess what they hop'd, they obtain what they desir'd ; and *thus shall the man be blessed that fears our Lord ;* especially your Sacred Majesties, who inherit their Vertues no less then their Crowns, making it the principal Subject of your Joy, *That your reward will be great in heaven.* I beg also it may be the Subject of your Attention, after I have implor'd the assistance of Him that is the *crown of all the Saints,* and which I hope to obtain by her Intercession who is so dignifi'd a Member of that blessed Assembly, that if the other Saints are the Friends and Domesticks, she alone is the *Mother of God,* becoming so when the Angel Saluted her, *Ave Maria.*

Rejoyce

Rejoyce, and be exceeding glad, for great is your reward in heaven.

THere never was a Question *started* so early in the World, nor so warmly *discuss'd*, and, what was most unhappy to Mankind, so late *resolv'd*, as that of the Rational Soul existing in another World, and of a well-spent Life being attended with a Reward in Heaven. The sober and sound Men of every Age singled it out as the chiefest Object of their profoundest Speculation, and the *Libertine* made it the Subject of his Mirth and Raillery; with this only difference between other Times and these we live in, That the most Witty, and best Parted Men of the *Gentiles*, were the most serious Enquirers after this Verity, arriv'd to a *glimpse* of it by the light of Nature, and wrought out an imperfect *Idea* of it by the force of Reason: But in our Days, in the *Noon* of Christianity, and the clearest Proposal of our *End*, it is become the Character of a *Wit*, either wholly to neglect this greatest Concern, or to study the *Resolution* meerly to revive the
Question;

Question; and while the *Heathen* submits to the Doctrine of *Christ*, the *Christian* endeavours to subject it once more to Dispute; verifying the Paradox of the Philosopher, *That no one can be happy against his will, nor wou'd the ill Man be so by his good will.*

Indeed no Man can be so miserable as not to desire to be happy, and self-love, which is the occasion of his misery, is the root of this desire. But Men frame to themselves so *childish*, so *mean*, or so *sensual* a Beatitude, that themselves blush to own; but while they are not asham'd to pursue it, they lay an Obligation upon us, *who are the Dispensers of the Mysteries of God*, to shew,

That there is no true happiness to be *Division.*
 found in the World (which is my First 1.
 Point;) unless it be in a firm Belief, and
 serious Practice of *Christian Religion*, which
 is admirably compris'd in the Gospel of
 the Day: This is my Second Point, and 2.
 the only way that leads to a final Beatitude
 in Heaven (my last Consideration) where 3.
 it is bestow'd as a *reward* of our Faith and
 B good

good Life, which shall make my Conclusion.

I. **T**HE Holy Ghost instructing King *Solomon* how to delineate the folly of Man, and his progress in it, who calculates his Happiness from worldly Enjoyments, reduces the multitude of our Errors and Mistakes touching that Point, to *Three* principal Heads, as our Blessed Master and *Doctor of Justice*, seated on a Mountain (to express the sublimeness of his Doctrine,) comprehends all the Methods leading to a true Felicity, in *Eight Beatitudes*.

For every Man that yields to the bent of Nature, seeks his Enjoyment either,

1. In corporal Pleasures, the Delights of the Senses ;
2. Or in Honor and Greatness, the Delights of the Passions ;
3. Or in Wisdom and Knowledge, the Delights of the Mind.

A Gradation taken notice of by S. *John*,
tho'

tho' express'd in other terms, *Concupiscence* 1 John 2.
of the flesh, concupiscence of the eyes, and pride 16.
of life.

1st. When a Man is arriv'd to the opening and bloom of his Reason, that part of Life we call *Youth*, he becomes more heady then to be govern'd intirely by the Reason of another, yet remains more weak and unsteddy then to be guided by his own: Wherefore *Sense* takes the Chair, the heat of Blood and corruption of Nature put in for his bosom Counsellors, and by their advice he abandons himself to Libertinism and Disorder. His Language and Behaviour is admirably personated in the Book of *Wisdom*; *Let us go, says he, and enjoy* Sap. 2. 6.
the things that are before us. Et utamur
creatura tanquam in juventute celeriter.
Let us live apace, and use the creature before
that and our youth pass away. Let us bathe
our temples in rich wines, and shed sweet oyn-
ments on our heads, let no flower of the field
escape our hand; we will crown our selves
with roses before they wither; we will leave
marks of our luxury and riot where-ever we
go, Quoniam hæc est pars nostra, & hæc

est fors, *This is our portion, and this is our end ; Let us eat and drink, for to morrow we shall die.*

1 Cor. 15.
32.

But when by access of years that irregular Heat evaporates, and the Spirits grow more cool and temperate, he soon grows weary of such Pleasures as he finds by a woful Experience to ruine the Health and Constitution of his Body, and sadly to deface the Beauty of his Soul. Then he upbraids his charming Deceivers, and expostulates with the Objects of his folly ;

Eccl. 2. 2. *Risum reputavi errorem, & gaudio dixi, cur frustra deciperis ? Laughter and merriment I thought a cheat, and I said to joy, Why hast thou vainly deceiv'd me ?* For he plainly sees, that can never be the Happiness of a Reasonable Creature, which is a torment to the Reason, and a remorse to the Conscience, where the Delight passes, and the Sting remains.

2^{ly}. With such Reflections the Prodigal returning into himself, takes leave of his former Courses, and enters upon another more refin'd and elevated, changing indeed his Passion, but not his Slavery. He quits

quits the *concupiscence of the flesh* for *concupiscence of the eyes*, and *pride of life*; the proud and curious Person being only the *sensual* Man reform'd. He aspires to Honor and Preferment, courts Fame and Esteem, entertains the largest Retinue he can make, and worships the Populace, that they may return his Adoration with Interest; and, in a word, labours to hide and varnish over the Stains of a corrupt and *infamous Life*, with the *formalities* and *lustre* of Greatness. But no sooner is he well acquainted with his new Choice, then he discovers the *vanity* and *emptiness* of that too; the thing for which he is so valu'd by others, sits uneasie upon his Shoulders; Use and Custom take off the sense of Pleasure, and his Happiness corrupts into *Affliction of spirit*. He experiences that Honors too have their weight; that Dignities are Burthens and Servitude under a finer Name; *Fulgidi compedes & clara miseria*, Golden Fetters, and a dazzling Misery: Riches, but the occasion of Disquiet; Pomp, the object of Envy; Fame, but the opinion of Men, and of no longer duration than their other Fancies.

Pfal. 75. 6. Fancies. *Dormierunt somnum suum* (says a Prince, as Great and Powerful, as he was Learn'd and Holy,) & *nihil invenerunt omnes viri divitiarum in manibus suis*; Thus the Rich and the Great sleep out their golden dreams, and when they awake find nothing in their hands.

3^{ly}. But perhaps the Contemplation of Wisdom may afford a more solid fruition. To distinguish Verity from Vanity, Truth from Falshood, seem to raise a Man above the level of Mankind, distinguishes him from the unthinking Multitude, and cuts off many Branches of our Misery which spring from Ignorance, and want of Reflexion. But alas, the Crop do's not answer the Tillage: *Qui addit scientiam, addit & laborem*; He that increases knowledge, adds to his labour, but not to his satisfaction. In many things our Principles are meerly supposed, our Maxims prove but Opinions; the causes and natures of the lowest and most obvious things are so far above our reach, and our Understanding so clouded and circumscrib'd within so narrow limits, that again with the wisest of
Men

Ecclef. 1.
18.

Men he deserts all his labour, and discovers even This to be the greatest vanity of all; while the fruit he reaps from so much pains, amounts only to a *passing up of the mind* (as the Apostle speaks,) and as S. Augustine ingeniously Comments from his own experience, *Superba dejectione & inquietæ lassitudinē*, To a haughty dejection of Spirit, and restless weariness of Heart. 1 Cor. 8. 1.

There is no Man that gives way to the Inclinations of corrupt Nature, but has follow'd one or more of these Courses; and I appeal to his own experience, if he has not fail'd of his expectation: *if his eye has been satisfi'd with seeing, or his ear with hearing, or his heart with desiring*, I allow him to have found a Beatitude where no wise Man wou'd have sought it. But while I see him like the Dove flying from the Ark, and not finding where he can rest his foot; while I contemplate every Sinner in the state of a weary and weather-beaten Traveller, that sits down on the barren Sands in an untrac'd Desert, uneasie in himself, and uncertain whether he be nearer his Journeys end then when he first set out; I am

am ready to pronounce with the Royal
 Psal. 11. 9. Prophet, *In circuitu impii ambulant ; The
 wicked walk in a circle*: They make forward
 in vain, they only change their *Place* by
 shifting their *Pleasures*, but they approach
 not a Hairs-breadth nearer the Centre,
Beatitude.

You desire to be happy ; so far you are
 in the right, 'tis what you were created to :
 St. Aug. *Bonum quæris , sed non bene* ; What you
 seek is good , but 'tis not where you look
 Job. 28. 13. after it ; *It is not found in the land of those
 that live deliciously*, said holy Job. You
 search after *Life* in the *Region of Death*,
 and in despite of our Saviour's Admoni-
 tion, you are still looking for *Grapes* upon
Thorns, and *Figs* upon *Thistles* ; for *Joy* in
 the *Vale of Tears* : *non invenitur*. You place
 your End among things inferiour to your
 selves ; you enquire after Happiness among
 Luc. 17. 27. things without, while the *Kingdom of God
 is within you*.

It is my Second Point, That nothing
 but *Christian Religion*, and the observance
 of its *Doctrines* and *Precepts*, can make
 Man happy.

II. It

II. It is the peculiar advantage, the excellence, and (as I may say) the *incommunicable Attribute* of *Christ's Doctrine*, that it discovers a Man to himself, that it opens, and searches and heals those Wounds, which all other Religions either *imperfectly* cure, as the *Old Law*; or labour to *conceal*, as the *Moral of Philosophy*; or *widen* and *inflame*, as the *Pagan* and *Mahometan Worship*. None but *Christianity* proposes an End worthy an intellectual Being, and prescribes Means to obtain it proportion'd to a reasonable Agent.

For the *Jewish Law*, (as the Apostle says) I. indeed *was just and holy*, yet brought nothing Rom. 7. 12. to perfection; its Promises for the most part Hebr. 7. 19. mean and carnal, a *Land flowing with milk and bony*, a *numerous issue*, and *length of life*: The Means servile and coercive, terrible in the Promulgation, amidst Thunder and Lightning; Severe in the Exaction, with Menaces of Death, repeated at every turn; And in fine, difficult and heavy in the Execution, a yoke, *which neither our* Acts 15. 10. *fathers*, says St. Peter, *nor we were able to bear*.

2. The Religion of the *Pagans* or *Gentiles*, stands condemn'd for no less then gross and palpable Contradictions to the in-born Principles of *Reason*. For a fundamental Error in the Object of Divine Worship, by constituting a plurality of Gods, by paying Divine Honors to Creatures. For the *manner* too of their Worship, humane and ungrounded Inventions, and these, either unnaturally cruel, as the sacrificing of Men; or superstitiously foolish, as adoring Idols; or shamefully unclean, such as *Cato*, or any grave Person, wou'd blush to assist at. For the End, either merely *Negative*, by teaching the mortality and perishing of the Soul; or by *assigning* it an idle and empty Happiness in the *Elysian Walks*, which rises no higher then to a meer privation of Pain.

3. Every one knows the *Doctrine* of *Mahomet* to be stuff'd with so many Absurdities, the *Means* of its propagation so violent and bloody, and the *End* (a carnal Paradise) so beneath the Inclinations of an honest Mind, that one may wonder how it can be favour'd by any, except that barbarous
 People,

People, whose Brutality it indulged, and with whose Arms it travell'd and conquer'd. Believe me, Christians, a just Punishment of God upon those Nations (a Punishment which I pray may never come home to our own Doors,) for the abuse and contempt of a more holy Religion.

And these Religions consider'd in their founder Parts, principally regard the exterior, and Ceremonies of Worship more then the Substance; they *draw not Man into himself*, and therefore merit not the Denomination they bear; they are levell'd to the gross Conceptions of the *Vulgar*, but are not Religions for Men of good *Sence* and *Learning*.

A Religion purely spiritual, wou'd indeed be more adapted to the Understanding of sharp and Learned Men, but what wou'd become then of the far major part of Mankind, that is led by *sensible to spiritual things*? Now only *Christian Religion* can pretend to this *double perfection*, being a debtor *both to the Greeks and to the Barbarians, both to the wise and to the unwise*, to the

Unlearned as well as to the Learned; shewing in her *exterior* a grave decency of Rites and Ceremonies; and offering to the *interior* a Doctrine so chaste, so pure, so perfect, that a gentile and docil Soul wou'd be sorry it shou'd not be true, and which a Man of Reason must acknowledge to be the *only* true one.

For that Religion can only be so, which proposes to Man the *knowledge of himself*, as I before alledged; for without the discovery of himself and of his Nature, he can never know what is his *End*, or what are the *Means* directing to it, and by evident Consequence can have no true Idea either of *God* or *Vertue*.

Now to the knowledge of his *own Nature*, 'tis requisite he discern the Dignity and Misery of it; the Perfection of which it is capable, and the Corruption in which it is immersed. *If we do not conceive our selves to be most excellent and noble Creatures,* (says an eminent Writer) *we are intolerably stupid; and if we do not perceive at the same time, that we are wretched, full of pride, passion, and weakness, we are strangely blind.* Yet
not

not any *Teacher* besides *Jesus Christ* ever pretended to clear and lay open those two important Verities, That by the *excellency* of our Nature we are capable of enjoying the sovereign Good, and of reigning with God in Heaven; but by the *Corruption* of our Nature we are unworthy of him. 'Tis absolutely and equally necessary in order to Man's Happiness, that he be convinc'd of these Truths; for it is equally dangerous to know our design'd *End*, without knowing our deserv'd *Misery*; and to know our Misery, without knowing the Means how to repair our Ruines, to retrieve our Innocence, to ward the Punishment, and to re-entitle us to the *Reward in Heaven*.

But this is above the flight of *Reason*, without the assistance of *Revelation*, that is, *Religion*. *Philosophy* leaves us quite in the dark, the *Stoa* and the *Academy* talk wildly upon the Point, and prescribe Methods that can never be reduc'd to Practice, and would not do the work if they could be: And tho' divine *Plato* discover'd the Happiness of the Creature to consist in *becoming like*
the

the Creator ; yet his *Morals* are as defective as those of his Neighbours, and he must yield up his mighty *Title* to *Jesus Christ* the *Teacher of Justice*, who in the Gospel of this Day (which is the beginning of that truly divine Sermon recorded by the *Evangelist* in this and the two following Chapters) establishes all the natural Principles of Truth and Goodness, fills up the Imperfections of the *Judaical*, dashes out the unlawful Permissions of the *Heathen Moral*, delivers a perfect Idea of *the Science of Saints, Scientiæ Sanctorum* ; and in a word, draws an exact Map of all the Ways that lead to our eternal Beatitude. To shew this is my last Point.

III. God often tells us in his holy Word, that he has *set fire and water, good and evil before us*, that we may stretch out our Hand to which we please, giving us sufficient strength to *pursue* the one, and to *avoid* the other : In the right use of which liberty, and compliance with Divine Grace, consists *true wisdom* ; for *to fear God*, which chiefly regards the avoiding of evil, and *to keep his Commandments*, which regards the election

Eccles. 12.
13.

election of good, is *the whole duty of man*,
Deum time, &c.

Now this *avoiding of evil* is chiefly placed in restraining our Affections, and weaning them from the love of temporal things; and because (as S. Paul observes) *those that* 1 Tim. 6. 9. *will be rich, fall into temptation, and the snare of the devil*; Therefore *Beati pauperes, Blessed are the poor*. Yet because a Man may turn his Poverty into a Subject of Vanity, and as Plato smartly reply'd to the Cynique, may trample upon Riches and Greatness with greater Pride than another retains them, Therefore, *Beati pauperes spiritu; Blessed are the poor*, not simply, but such as are poor *in spirit*. For when God has bestow'd upon you a plentiful Fortune, the Law of *Christ* do's not oblige you to renounce that as evil, which is the Gift of God, and a Blessing; but to limit your Desires, and to consider your self as his Steward, thro' whose Hands he conveys his Blessings unto your indigent Neighbour. This you must do, if you would *avoid evil*. But the *election of good* stops not here; *Charitas Christi urget nos*, The love of *Christ* carries us on to be earnest.

- earnest and zealous for the performance of every Duty; *earnest* in our own Practice, and *zealous* to encourage others in the Ways of Heaven; Therefore *Beati qui esuriunt, Blessed are they that hunger and thirst after justice*, and when they arrive to the term of their labours, *they shall be satisf'd*. But the mean time they must not lose courage, if they meet with any opposition in the way; for *he shall not be crown'd that do's not fight lawfully*. The *Law of Arms* to the Soldiers of *Christ*, is chiefly *passive* Valour. Prayers and Tears are the only Weapons of a *Christian*, (say the Fathers) and those that otherwise resist, (cries the Apostle) *shall receive to themselves damnation*. Therefore *Beati qui persecutionem patiuntur, Blessed are they that suffer persecution for justice sake*. And that no one may think this a hard Lesson, the Encouragement is so bright, that any wise Man as well as *St. James*, would count it all joy to fall into divers temptations; for the reward is so great in Heaven, that nothing less then the *Kingdom of Heaven* it self shall be the Reward: for *theirs is the Kingdom of Heaven*.

Such

Such is a Christian in the *Field*; but he is also the Member of *Civil Society*, and the best Constituted Government in the World; which teaches him such Calmness in his Motion, such Modesty in his Behaviour, such Sincerity in his Dealings, such a Command of his Passions, as set a Beauty on our *Religion*, which never any other so much as pretended to, as Canonize *Civility*, and make *good Breeding* a Christian Vertue, worthy a *Beatitude*, for *Blessed are the meek*, deserving a *Reward*, for *they shall inherit the land*, no question that which the Psalmist mentions, *the land* Psal. 26. 13. *of the living*.

But if you sit down contented with your own Performances, you will fall short of the Reward; Because *Mandavit unicuique* Eccl. 17. 12. *de proximo suo*; God has commanded every one to be concern'd for his Neighbour. And it is not sufficient to take notice of his *corporal* Wants, if you pass by his *spiritual* unregarded. Therefore, *Beati qui lugent*; *Blessed are those that mourn*, that lay to heart, and take home to themselves the Excesses and Corruptions of their Fellow-

Pfal. 118.
63.

Members. For if the King and Prophet had reason to lay claim to a share in the Merits of all good Men, *I am a partaker with all those that fear thee, and keep thy commandments*; have not we as much reason to apprehend we shall be accountable for all the Sins of Mankind that we can obviate, or for not bewailing them, if we cannot? and tho' the Effect correspond not to our Endeavours, yet *our reward shall be great in Heaven; Ipsi consolabuntur, Such shall be comforted.*

6. But some Offences are directed against *our selves*, which we must be as ready to pardon, as to correct those which are committed against others; This being the Heroick, and (as I may say) the Specifick Vertue of a *Christian*, inspiring a Generosity not only to pass by an Injury, not only to scorn a Revenge, (a thing so sweet to Nature, and so honorable to *false Reputation*) but even to bear above the *Resentment*; and if I may apply the Apostle's Phrase, *To insert the olive-branch into the wild olive*, and graft Kindnesses upon the Stock of Injuries and Ingratitude: for *Blessed are the merciful,*

merciful, for they shall obtain mercy. And tho' the word $\delta\iota\ \epsilon\lambda\epsilon\eta\mu\omicron\nu\epsilon\varsigma$ properly signifies those that give Alms, St. Augustine teaches us there is no Alms-deed like that of forgiving an Injury.

Yet this Charity limited to our *private* Concerns, is not easily distinguish'd from *Self-love* ; and to *forgive that we may be forgiven*, carries so much of Interest along with it, that a Man who is not tender and compassionate to his Brother, is at the same time barbarous and inhumane to himself. Love, therefore, is of a more diffusive quality, and must extend to all those Feuds and Differences which are daily breaking out between such as have no other relation to our selves, then the common Bands of Humane Society. And upon this account *Blessed are the peace-makers, Beati pacifici* ; a Benediction that reaches from the *Cot-tager* to the *Monarch* that sits upon the Throne, takes in all Mankind that lends a Hand towards establishing the *Empire of Peace*, but sheds it self more plentifully on the *Head*, that sacred Head by whose most wise Conduct, and unwearied Industry,

7.

- we rest this day in *the beauty of Peace*, while he sits above a living Representation of the only God we worship, *whose Place is made in peace*. And if such as contribute the most to the welfare of Mankind, deserve a higher Reward, we that are in a lower Station, cannot envy them a more elevated Benediction; *Quoniam Filii Dei vocabuntur, They shall be stil'd the Sons of God*, because they carry on the great Work which the Son of God began in the World, *reaching from end to end powerfully, and disposing all things sweetly*, as the Wise-man predicted; and by propagating a *Blessed Union* in this nether *Hierusalem*, antedate the Joys of that *which is above, which is our Mother*, and where all her Children *have but one heart, and one soul*; neither divided by Interest, nor disquieted by Passion, nor stain'd by Imperfection; but perfectly resembling that of their Blessed Master, describ'd by the Apostle, *Holy, unblemished, innocent, made higher then the Heavens*, (which is only the Place of their Beatitude) the *Beatitude* it self consisting in this, *Blessed are the clean of heart, because they shall see*
- Psal. 75. 3.
- Sap. 8. 1.
- Hebr. 7. 26.
- 8.

see God. I reserved this to the last, it being the very top of the *mystical Ladder*, where our Lord appears leaning; for upon such his Spirit rests, and by such Purity they rest eternally in him.

And now before I was aware I have clear'd the last Point that I design'd to Discourse to you, the *essential Glory* of the Saints. Clear'd it, did I say? 'twas an improper word: Had I the Tongue of Men and Angels, I cou'd never express what *the heart of man cannot conceive*; and you know the Heart can conceive infinitely beyond what the Tongue can express. The great *Apostle* in his Rapture to the *Third Heaven*, I am apt to think, among those *arcana verba*, those *unspeakable words* he heard, had some account of this blessed State; but he gives us no other Prospect then thro' a *Glass*, and in a *Riddle*, that we know now only in part; the rest is wrapt up in the obscurity of *Faith*, is left to the expectations of *Hope*, and an impossibility of Expression, *Non licet homini loqui*.

But while my Gospel acquaints you that you shall see God, what need you more

to raise your Imaginations, to inflame your Hearts, to quicken and inspirit your Desires? or if the word *seeing* cannot put into you a lively Idea of that Glory, add
 John 17. 3. to it the Explication in another Text, *This is eternal life, to KNOW thee, the true God, and whom thou hast sent, Jesus Christ.* To have our Understandings fill'd with a clear knowledge of the most perfect *Being*, of the sovereign *Truth*, of the original *Cause* of things, and in that of all other Causes, Effects, and Productions, as well natural as supernatural, makes the *Man of Reason*, the *Lover of Truth*, to sally out of himself, to strive to break his Chains, and languish *to be with Christ*, and wish with
 Psal. 55. 6. the Royal Prophet, that *He had the wings of a Dove, that he might flie, and be at rest*, in Contemplation of that self-evident Truth, supream Reason, *VERITY*, (as I say) the chief Attribute of God.

But you are not to imagine that the Beatitude of the Saints is plac'd in a perpetual gazing upon the Divine Beauties, or in a sterile Speculation of Truth; from the Mind it flows into the Heart,
 from

from the Understanding into the Will,
penetrating all the interior of the Soul,
transforming her in a certain manner into
God, begetting Ecstasies without emotion,
Languishings without defect, Enjoyments
without satiety, Love without measure,
and Fruition without end.

O you Joys of Heaven, how do you
swallow up our thoughts, and fill us at
once with Pleasure and Amazement ! and
yet we must cry out as the Queen of *Sheba*
did when she beheld a faint Representa-
tion of you in the Court of King *Solomon*,
that *Half your Delights have not been told*
us. Blessed are they that *stand in thy Courts,*
and minister to thy King Day and Night ;
Day without *Night* I should have said,
where every Moment is an Age, *Et mille* Psalm 89. 4.
Anni tanquam Dies, and a thousand Years
cannot fill up a Day : Love is the mea-
sure of this Duration, and the Eternity of
God the measure of Love.

Blessed God ! thy Nature is *Goodness*,
and therefore thy Work must be *Mercy* ;
that thou art so free of thy Creatures, I
do not wonder ; thou bestowest them on
Man,

Man, thy better Creation ; but why art thou so liberal of *thy Self* ? Why hast thou prepar'd such a Happiness in Heaven for those that are seeking a Paradise upon Earth ? that are contented to barter their *Eternal weight of Glory* for a gaudy Trifle, for a shining piece of Earth, for the gratifying a Lust, or an Ambition, for a *mean*, or a *sordid*, or at the best, but a *momentary Pleasure* ? *Cur posuisti pretium in manu stulti* ? Why hast thou laid such an inestimable Treasure in the hands of ungrateful and insensible Men, that neither know the value, nor value the use ?

No, Christians, we have no reason to expostulate with our God ; for tho' by condescending to our infirmity, he has underfet the Joys of his Kingdom, yet there are Conditions propos'd, and without the performance of which, there is no

Apoc. 21. 7. Heaven for us. *Qui vicerit possidebit hæc ; He that overcomes (says he) shall possess these things* : And do we fondly promise our selves the Triumph before the Victory, or a Victory before we have struck a Stroke ?

John 16. 33. Indeed *Christ* bids us *be confident, for he has overcome*

overcome the world; but do's not he give
 us warning, that whosoever observes not
 the same Discipline, *takes not up his cross,* Matth. 10.
and follows him, is not worthy of him? But is 38.
not Jesus Christ the author of eternal salva- Hebr. 4. 9.
tion? Yes. (replies the Apostle) *to them that*
obey him. But do's not *the just man live by* Rom. 1. 17.
Faith? Yes, if it *work by Charity*: For he Gal. 5. 6.
 that trusts to the strength of his Faith,
 without the support of a good Life, is as
 blameable as the Apostles, when they re-
 joyced at their power of ejecting Devils.
 Tho' our Faith be of such prevalency as to
remove mountains, still by Good-works *we*
are to make our calling and election sure, still 2 Pet. 1. 10.
we are to work out our salvation with fear Phil. 2. 12.
and trembling, and only rejoyce that *our*
reward is great in Heaven, a Reward not
 bestow'd on those who *stand all day idle in*
the market-place, but to those that *labour in*
the vineyard; a Reward that shall be distri-
 buted in *number, weight, and measure,* in
 proportion, and beyond all proportion to
 our smallest Performances; but shall be
 more plentifully bestow'd on those, who
 like your Sacred Majesties, *bear the burthen*

E

of

of the beat, and of the day ; which we wish for the good of your People , you may long support, and hear, not till after a long and prosperous Reign , that comfortable

LUC. 22. 28. *Invitation of your Original , Ye are they which have continu'd with me in my temptations, and I appoint unto you a Kingdom, as my Father hath appointed unto me ; that you may eat and drink at my table in my Kingdom, and sit on Thrones , judging the Tribes of your own Israel, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

F I N I S.

A Catalogue of Books Printed for *Henry Hills*, Printer to the King's most Excellent Majesty, for his Household and Chappel, 1686.

R Elections upon the Answer to the *Papist Mis-represented* &c. Directed to the Answerer. *Quarto*.

Kalendarium Catholicum for the Year 1686. *Octavo*.

Papists Protesting against *Protestant-Popery*. In Answer to a Discourse Entituled, *A Papist not Mis-represented by Protestants*. Being a Vindication of the *Papist Mis-represented and Represented*, and the *Reflections* upon the Answer. *Quart*.

Copies of Two Papers Written by the late King *Charles II*. Together with a Paper Written by the late Dutchess of *York*. Published by his Majesty's Command. *Folio*.

The Spirit of Christianity. Published by his Majesty's Command. *Twelves*.

The first Sermon Preach'd before their Majesties in *English* at *Windſor*, on the first *Sunday* of *October* 1685. Published by his Majesty's Command. *Quarto*.